

ALABAMA BAPTIST HISTORICAL SOCIETY
MINUTES

OF THE NINTH SESSION

Northampton
OF THE *Standards,*
Mass

UNION BAPTIST ASSOCIATION,

CONVENED AT

PLEASANT RIDGE MEETING HOUSE,

GREENE COUNTY, ALA.

From the Twenty-First to the Twenty-Third of September,

1844.

PICKENSVILLE:

PRINTED BY M. LYON.

1844.



MINUTES.

SATURDAY, 21st September, 1844.

1. The Anniversary Sermon was delivered by Elder J. A. HODGES, from John 5: 39: Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
2. The Delegates assembled in the meeting house, and after prayer by Elder Stansel, proceeded to business.
3. The letters from the Churches were read, and the names of the delegates enrolled.
4. Elder Stansel was chosen moderator, and J. H. Taylor clerk.
5. Invited ministering brethren to seats.
6. Constitution, Articles of Faith, and Rules of Decorum were read.
7. An opportunity being given, the church of Christ at Zion lately dismissed from Tuskalooosa Association, was received as constituent member of this body: to be attached to the 3d district.
8. Appointed the following committees: To arrange the business, Stewart, Manning, Smith, Thomas, Wilkins, with the moderator and clerk; of finance, Nash, J. C. Foster and Nabers; to write corresponding letters, Hodges, Hanks, Teague, Goff and Foster; to arrange preaching, Jones, Harper, Holder, Newberry, with the elder and deacons of the church at Pleasant Ridge.
9. Received correspondence: from Tuskalooosa a letter and minutes by their messenger Elder J. Walters; from Columbus a letter by their messengers D. T. Dupree and J. Cheek; from Shawba, no letter nor minutes, except a few lodged in the hands of Elder Stansel for our ministers; Elder D. P. Bestor, messenger.
10. Appointed prayer meeting at the stand, to-morrow morning at 9 o'clock.

Adjourned to Monday morning at 9 o'clock. Prayer by elder Bestor.

LORD'S DAY, 22d September, 1844.

The stand was occupied by elders Teague and Taylor in the forenoon; the latter preached a sermon for the purpose of taking up a collection in aid of Foreign Missions, and the sum of sixty one dollars 19 cents was obtained. In the afternoon elder D. P. Bestor preached. The congregation was very large and attentive, and we humbly trust that the word preached may prove to be the power of God unto salvation, to many who heard it.

MONDAY September 23d, 1844.

Met according to adjournment. Prayer by elder Wilkins.

11. Received and adopted the report of the committee of arrangement, and discharged the same.
12. Called the names of delegates, and read the minutes of Saturday.

13. Returned correspondence: To Choctaw, elder Stansel and T. H. Wilson; to Columbus, to meet with the church at Salem, Oktibbeha county, Mississippi, Saturday before the 2d Lord's day in September next, elders Manning, Wilkins and Taylor, and breth. A. M. Hanks, and A. P. Guiton; to Tuskaloosa, Saturday before the 3d Lord's day in September next, at Sardis, elders Thomas, Teague, Foster, and bro. B. Jennings; to Cahawba, Saturday before the 3d Lord's day in Oct. '44 at Oakmulgee, R. Ridgeway and R. Flemming; to Louisville, Saturday before the 2d in Oct. next, elder Stewart and breth. Hanks and I. Guiton.

14. Agreed to drop correspondence with Canaan Association, on account of the distance.

15. Received reports of district meetings, and arranged appointments for the ensuing year. First district—to meet at En-taw, Friday before the 2d Lord's day in June next, to be attended by Stewart, Thomas, Hanks and Taylor; second district—at Spring Hill, Friday before the 4th Lord's day in June next, W. V. Nash to preach the introductory, and C. B. Sanders his alternate; to be attended by Wilkins, Stansel and Taylor; Third district—at Unity, Friday before the 1st in July, elder Thomas to preach the introductory and elder Wilkins his alternate; to be attended by elders Stewart and Teague; 4th district—at Grant's Creek Friday before the 1st in August; J. A. Hodges to preach the introductory, and E. B. Teague his alternate; to be attended by elders Wilkins, Thomas, Nash, Taylor, and bro. Lauderdale,

17. Appointed the next meeting of this body to be with the church at Fellowship, Pickens-co. in the Hargroves neighborhood, 16 miles N. E. of Carrollton, to commence Saturday before the 4th Lord's day in Sep. next.

18. Appointed elder Stewart to preach the next Anniversary, and elder Taylor his alternate; and elder J. C. Foster to write the next circular, "On Christian piety."

19. Agreed to have our Constitution, Articles of Faith, and Rules of Decorum printed with these minutes.

20. Received the report of the committee of Finance, which was adopted, the committee discharged, and is follows:

Received from the different Ch. for minutes,	\$38.10
“ “ “ members of this body, to have the constitution, &c. printed in these min'ts.	8.60
Association fund,	45.00
Received from Spring Hill Ch. for Foreign Missions,	4.97
“ for education, for the benefit of bro. A. Vanhooose,	11.67
“ by the hands of W.W. Nash, contributions, from different persons, for Foreign Missions,	17.60
“ from the same, for printing the bible,	3.65
“ “ “ “ for Home Missions,	4.00
Collection taken up on the Sabbath for Foreign Missions,	61.19

\$194.18

21. Agreed to dismiss the subject of becoming a constituent member of the Baptist State Convention of Alabama, and that we now appoint the following brethren our delegates, to meet that body at its next session, viz : elders Stansel, Stewart, Thomas, Taylor, Nash, Teague, Manning, Foster, and brethren Hanks, and Hoskins, whose duty it shall be to carry up the funds raised for benevolent purposes, and direct the convention to apply them according to the specifications in our financial report.

22. Appointed the clerk to superintend the printing and distributing of so many copies of these minutes, as the fund for that purpose will pay for, reserving a suitable number for corresponding associations.

23. Adopted the following resolutions :

1. Resolved, That we recommend to our respective churches, to take under consideration the obligations that the owners of servants should feel themselves bound under by the Word of God, to read, or have it read to them, at least every Sabbath.

2. Resolved, That at our next association, a sermon be preached by elder E. B. Teague, at 11 o'clock, A. M. on the Sabbath, for the purpose of taking up a collection, in aid of Foreign Missions.

3. Resolved, That we recommend to the churches of our body, to have a sermon preached in their respective places of worship, on benevolence, and take up a collection for the same, to be forwarded to our next association.

4. Resolved, That this Association establish a book depository, within her bounds, for the selling of the books of the A. B. P. Society, and other good books; and that A. M. Hanks be, and he is hereby appointed depository agent, whose duty it shall be, to procure funds voluntarily contributed for the purchasing of said books, and offer them for sale, and report annually to this body the amount raised, and also the amount sold; and that he shall receive no compensation for his services.

5. Resolved, That we recommend the brethren in the respective churches of our Association, and the friends of the Baptist denomination in general, to patronise the Alabama Baptist.

6. Resolved, That the devoutest thanks of this body are due to Almighty God, for the benevolence of this vicinity.

Adjourned. Prayer by J. C. Foster, after an address by the Mod'r.

J. H. TAYLOR, Clerk. W. R. STANSEL, Moderator.

J. H. Taylor in account with the Union Association.

Dr.—To amount of money received according to our financial report,

\$194,18

Cr.—By cash left in the hands of J. C. Foster to forward to the State Conv'tion, \$102,48

By cash paid several corresponding mes'grs., 25,00

For my services this yr. 20,00

Paid for these minutes, 46,70

\$194,18

ARTICLES OF FAITH AND ABSTRACT OF PRINCIPLES.

1. The association shall be composed of members chosen by the different churches in our union; who on producing letters from their respective churches, certifying their appointment, shall be entitled to seats.
2. The letters from the different churches are to express their number in full fellowship: those baptised, received by letter, dismissed, excommunicated or died, since last Association.
3. The members thus chosen and convened, shall be known by the name of the Union Association, who shall have no power to lord it over God's heritage, or to infringe any of the internal rights of the churches in union, but shall be merely considered an advisory council in matter respecting their internal concerns for the common benefit of all such churches, but the Association shall have power to exclude any church from the union who shall violate or deviate from the rules of orthodox principles of the gospel.
4. Every church in the union shall be entitled to three delegates or messengers, and should any church neglect to represent herself, she shall state her reasons in her letter at the next Association.
5. New churches may be admitted into the union who shall petition by letter and messengers, and upon examination, if found orthodox and orderly, shall be received by the association, and the reception thereof manifested by the moderator giving the right hand.
6. The Association when convened, shall be governed by regular and proper rules of decorum, which they are authorized to form themselves.
7. The Association shall appoint a moderator from among themselves, for the time being, whose duty it shall be to see that the rules of decorum be attended to, and take the opinion of the Association on questions properly brought before it: also, a clerk shall be appointed, whose duty it shall be to take proper and correct minutes of their proceedings.
8. Every query sent by a particular church, must be included in their letter certifying that she has endeavored to settle it but could not, in which case the Association shall take it under consideration and give their advice.
9. Queries which immediately concern the union or state of the churches at large, when sent by a particular church as from them, or handed in by proper motion, moved and seconded by an individual, shall be taken up and decided on as soon as opportunity will permit.
10. The Association shall have a fund for the support of the same, which shall be supplied by the voluntary contribution of the churches whose duty it shall be to send it by the hands of the messengers, which monies so sent shall be deposited in the hands of the treasurer for that purpose, and be accountable to the association for all monies by them received or paid out as they may direct.
11. There shall be an association book provided and kept, in which the proceedings of the Association shall be regularly recorded by the clerk.

12. The Association shall in all cases be governed by a majority of the members present.

13. This Association shall correspond with other associations as may be agreed on while in session.

14. The Association at their first session, shall appoint one of their ministers to preach an introductory sermon at their next session; also one to write the circular letter, which rule shall be observed at every association thereafter.

15. The Association shall endeavor to furnish the churches with the minutes of their proceedings.

16. Amendments to this constitution may be made at any time when two-thirds of the churches composing the Association may deem it necessary.

17. The minutes of the Association shall be read and corrected, if need be, and signed by the moderator, and attested by the clerk, before the Association rises.

18. We do now jointly engage in the strength of the Lord, and through his assistance, to keep the faith as it was once delivered to the saints; which we believe to contain the following sublime and important doctrine, viz: the being of a God, a trinity of persons in the Godhead, and that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice; the fall of Adam, the degeneracy of his posterity, corruption of human nature, and the inability of fallen man to do that which is spiritually good. The everlasting love of God to his people, elected in him before the foundation of the world, a covenant of grace with Jesus Christ, and a particular redemption by his blood; justification by the imputation of Christ's righteousness, pardon and reconciliation through him. Calling, regeneration and sanctification by the influence and operation of the Holy Spirit; the final perseverance of the saints in grace; the resurrection of the dead and general judgment; and that the joys of the righteous and the punishment of the wicked will be eternal. And that baptism is by immersion in water, and that none but regularly baptised persons have a right to commune together at the Lord's table. Also, that no ministers have a right to the administration of the ordinances but such as are regularly baptised, called and come under the imposition of the hands of the presbytery.

THE RULES OF DECORUM.

1. The association shall be opened and closed by prayer.

2. But one person shall speak at a time, and he shall rise and address the moderator.

3. No member shall be interrupted while speaking unless he depart from the subject in hand or use words of personal reflection.

4. Every motion made and seconded, shall come under the consideration of the association, except withdrawn by him that made it; and if there are two or more motions before the Association on the same subject at one time, the first motion shall be the first in order.

5. Every case taken up by the Association, shall first be decided on, or withdrawn before another is offered.

6. When any thing is taken up by the association, after allowing time for the debate, the moderator shall take the question, and those in favor of the thing proposed, shall answer "aye," and those against it "no," except in cases which cannot thus be satisfactorily determined; in such cases, the former plan in rising to the feet shall be observed.

7. No person shall depart from the services of the Association without leave.

8. No person shall speak more than twice on the same subject, without leave obtained, nor shall any proposition be made to close the subject until the debates are gone through.

9. The appellation of brother shall be used in our addresses to one another.

10. The moderator shall be entitled to the same privileges of speech as any other member, provided he appoint some other member to fill the chair while speaking, but shall not vote unless the Association be equally divided.

11. Any person breaking the rules of decorum, shall be reprov'd by the association may think proper.

C I R C U L A R .

THE MINISTERS AND MESSENGERS COMPOSING THE UNION ASSOCIATION OF UNITED BAPTISTS, TO THE CHURCHES WHICH THEY REPRESENT:—*Greeting.*

Beloved Brethren:—Pursuant to an order, under Article 17th, of last years' Minutes, it becomes our duty to address you "On the propriety of the Church of Christ's giving the Bible and a ^{living} ministry to the World, which shall embrace the best means to effect that object."

As our subject is naturally divided into two parts, we proceed in the first place, briefly to show, from the following considerations: The propriety of the Church of Christ's giving the Bible and a living ministry to the World.

1. By consulting the Bible, we learn that God has, in all ages of the world, effected his all-wise and gracious purposes by instrumentality: and in so doing, he has not confined himself, alone, to the agency of man; but has frequently employed beasts, fishes, and insects, as also the elements, famines, and pestilences.—Num. 22: 30, 21, 6; Jonah 1: 17; Matt. 17: 27; See also, the various plagues sent against Pharaoh, in Exodus; Ex. 14: 21, 27, 28; Gen. 41: 30, 31, 32; 2 Samuel 24: 15. Many of God's purposes, however, he has already accomplished in part, and still intends wholly to accomplish by the instrumentality of men or the Church; and among those, are the dissemination of his Gospel, and the sending forth of his ministers, Matt. 28: 19, 20; Mark, 16: 15, 16.

2. God chose the nation of Israel to be the depositaries of the

sacred writings, which contain a Revelation of his will, and a perfect detail of the glorious plan of Redemption, Acts, 7: 38; Rom. 3: 2. By the instrumentality of his "peculiar people," the Scriptures of the Old Testament were preserved, and with the New Testament committed to the Church, to be her light and lamp, in all matters pertaining to Salvation. We remark further, that the ministry also, rightfully belongs to the Church, Eph. 4: 11, 12; 1 Cor. 3: 22. Hence we conclude, that it is the exclusive right, as well as imperative duty of the Church of Christ, to give the Bible and a living ministry to the world.

3. The Church, or true disciples of Christ, are the only persons who know the intrinsic worth of the Bible and a living ministry. The ungodly and the sinner, set but a very poor estimate upon the one or the other, and consequently cannot be expected to take the lead in this great and benevolent work. Whereas, those to whom the Gospel has been made the power of God unto salvation, have become experimentally acquainted with the degradation of our race, the infinite value of the soul, the unbounded love of the Savior, and the unspeakable benefits of a preached Gospel, and therefore, must, in some good degree, be possessed of that benevolence for the millions of benighted heathens who are perishing for the lack of knowledge, which influenced the kind Redeemer, when he condescended to become poor, that we through his poverty might be rich. Hence we urge the propriety of the Church of Christ's giving the Bible and a living ministry to the world.

4. In the Epistle to the Romans, the Apostle Paul declares, "That whosoever shall call upon the name of the Lord shall be saved," Rom. 10: 13. But it is implied in the following verses, that none can be saved without the Bible and a living ministry. For, says the Apostle, "How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Now if it is true (and we cannot doubt it) that the heathen cannot be saved without the Bible and a living ministry, all must be convinced of the propriety, of the immediate action of the Church in this great work.

In the second place, we proceed to point out the best means to effect the great object of giving the Bible and a living ministry to the world.

The materials for building the house of the Lord in the days of David and Solomon, were procured by the voluntary contributions of the willing-hearted among the people, 1 Chron. 29 Chap. After the Babylonian Captivity, and during the reign of Cyrus, King of Persia, the same house was rebuilt by the free will offerings of the Chief of the fathers, and all others that were willing to engage in the work, Ezra, 1 Chap. &c. In the days of the Apostles, the upbuilding of God's spiritual house, or the Church

among the heathen, was effected by means of the voluntary contributions of the Church of Christ, 2 Cor. 8th and 9th chapters. From the above remarks, it appears very obvious, that the Lord makes use of both men and money for the accomplishing of his purposes. The commission which Christ gave to his Apostles, brings to view the design of the Almighty to have the Bible and a living ministry given to the world. Now, as the best means to effect this object, we recommend the following plans, deduced from the Scriptures and experience.

1. "Upon the first day of the week (says the Apostle Paul, when exhorting the Corinthian Church to make up contributions for religious purposes,) let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," 1 Cor. 16: 2. This bounty was made up by individual contributions, and thrown together as a Church fund, and was to be sent to Jerusalem for the purpose designated by the Apostle, by the hands of whomsoever the Corinthian Church should approve by their letters. If this plan were adopted by each Church in our Association, and the amount thus voluntarily raised, sent up annually to that body by the hands of the delegates, much might be thus effected, towards giving the Bible and a living ministry to the world. For example: by consulting our last years' Minutes, we find the number in our Association to be 1,432. Suppose 500 of those to be white males, and suppose again, that each is willing to contribute two bits every year towards giving the Bible and a living ministry to the world, and you have the sum of 125 dollars. If only this small sum could be raised every year by the members of the Churches of our Association, and sent to heathen lands, followed by the fervent prayers of God's people, and in answer thereto, attended by the Divine blessing, we might thus be instrumental, in bringing about the great purposes of him, to whom we, and all that we have belong, and who is the rightful owner of the gold, the silver, and the cattle on a thousand hills. He that giveth to the poor lendeth to the Lord. It is more blessed to give than to receive.

2. The Scriptural plan of an itinerant agency, is another means which we would not overlook. In the days of the Apostles, there was a brother sent with Titus, whose praise was in the Gospel throughout all the Churches, who was also chosen of the Churches to travel with Paul and others with this grace (as it is called) which, no doubt, means the contributions, voluntarily made by the Churches for specific purposes, and paid or put into the hands of those agents, to be applied by them accordingly, 2 Cor. 8: 18, 19, 20. Let the Churches then, in their associated capacity, in like manner, appoint an agent annually, to travel among the brethren in the bounds of our Association, whose business it shall be to receive individual contributions, to take up public collections on suitable occasions, and to preach the Gospel daily and from house to house. As this plan, without doubt, con-

forms to Apostolic usage, surely none of the redeemed of the Lord could object to it, or to say the least, try to hinder it. If this plan could be put into operation and continued, much could be done in the course of a few years, towards giving the Bible and a living ministry to a world lying in wickedness, and exposed to eternal wrath. Now as an incentive to duty, with respect to their liberality, the Apostle addresses the Church of God at Corinth, which we think, applies to all other christians, in the following language: But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work: Being enriched in every thing to all bountifulness, which causeth through us, thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God, 2 Cor. 9: 6, 7, 8, 11, 12.

3. Finally, brethren, should the above scriptural plans of raising funds to give the Bible and a living ministry to the world not meet your approbation, we would respectfully recommend to all who desire to engage in the good work, to co-operate immediately with the Missionary and Bible Societies, which under God, have been favored instruments, in diffusing the glorious light of Zion among the millions of immortal beings that are shut up in Pagan darkness. The first Missionary Societies among the Baptists in the United States, were formed in 1813, by the instrumentality of Mr. Luthur Rice after his return from India, and in April 1814, the Baptist General Convention was formed in Philadelphia. It has since been called "The General Convention of the Baptist Denomination in the United States, for Foreign Missions, and for other important objects relating to the Redeemer's kingdom." One of the first acts of the Convention was to appoint Mr. and Mrs. Judson as their Missionaries. They were at the time on the Isle of France, which place they left on the 22d June, 1813, and arrived safely at Rangoon in Burmah the July following, where, Mrs. Judson remarks, 'they were guided by the special providence of God.' Here they labored successively until June 27, 1819, when Mr. Judson baptized the first Burman convert, Moung Nau. This seems to have been but a small reward for five years' labor, toil, and sufferings; but in 1832, the number was raised to 450, and at this time amounts 2,445. And instead of only two Missionaries or laborers in this vineyard, the Lord of the harvest, in answer to prayer, and by the liberality of the willing-hearted among his followers, has swelled their number to sixty-three in the Burman Empire, besides sixty-two native preachers and assistants. We mention this to show that God accepts and blesses these kinds of labors of love, and that he does

not despise the day of small things. 'Therefore, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.' Every one who has noticed without prejudice, the signal success with which the God of Missions, has crowned the pious labors, of those holy men and women that have been engaged in heathen lands, since the immortal Mrs. Judson, the first female Missionary, sacrificed every earthly comfort, and at last life itself, for the advancement of the cause of the Redeemer in the Burman Empire, will be constrained to acknowledge, that by the instrumentality of Missionary Societies, much has been done towards giving the Bible and a living ministry to the world. The Bible Society, and especially the American and For. Bible Society and its Auxiliaries, ought also, to be fostered by every christian, who desires the extirpation of the errors of the Pope, who says, by the mouth of Dr. Keeble, 'Tradition is infallible, it is the unwritten word of God, and of necessity demands of us the same respect which his written word does, and precisely for the same reason, because it is his word,' page 33: 6th An. Rep. of the A. F. B. S. Let us then, who 'can admit no doctrine upon the authority of tradition,' unite our feeble efforts in promoting the Bible cause, which, by the blessing of God, has already effected an incalculable amount of good in different parts of the world, and according to its own unsullied truth, is to run and be glorified until 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea,' Hab. 2: 14. In the introduction to the life of the Rev. Henry Martyn, it is stated, that portions of the Scriptures have been introduced into about 150 languages through the instrumentality of Bible Societies. Permit us now, dear brethren, to close our address with the dying words of an aged veteran of the cross, the Rev. John Culpepper, sen., of N. C., addressed to his son. Among his last words, were these: 'O! the blessed atonement! upon that I entirely depend for acceptance with God. I have never done any thing to aid in procuring such a favor.— Upon many acts of my life however, I look back with unmingled delight. Most of all, the part I bore in the formation of the American and Foreign Bible Society, cheers me in my departing hours. If you live, my son, to go on to Baltimore in the spring, tell the members of the Bible Society to press forward; Jesus will crown their labors with abundant success. I believe that Institution will exert a mighty and happy influence upon the destinies of men, in all coming ages.'

J. H. TAYLOR.

NOTE—There are in our Association 11 Ordained Ministers and 6 Licentiates, viz: J. Toole, R. Jones, and E. Sanders, with the three names in the accompanying tabular statement.

DISTRICTS, CHURCHES, COUNTIES.	DELEGATES' NAMES. Names of ordained ministers in small capitals; licentiates in italics; and absentees marked thus†	Baptised,	All Rec'd by letter,	Dismissed,	Excluded,	Deceased,	TOTAL,	Minute P'd.	Assoc'n P'd.	Monthly Meeting.	By whom supplied,	Post office.
First District	Friendship, Green Plains ¹ , Ridge	R. Ridgeway, R. M. Brassfield,† R. Fleming, W. Manning, W. D. Jones, S. Robinson,	11	12	0	0	1	109	3 00	3 00	4 T Willingham,	Forkland.
	"	W. E. Williams, S. Maxwell, M. M. Keeth,	1	0	0	1	58	2 00	3 00	1 W Manning,	Pleas ¹ Ridge	
	Concord,	"	0	1	0	1	42	1 25	2 25	S S. Latimore,	Clinion.	
	Eutaw,	J. W. Hoskins, G. Richardson, W. Stallsworth,	0	4	0	3	16	1 75	1 75	3 W Manning,	Eutaw.	
	Mr. Zion, Pickens	D. Sanders, N. Harbin, E. W. Goff,	0	0	0	3	42	1 50	1 50	3 T S Thomas,	Belleclair.	
	Big Creek,	C. Stewart, T. H. Wilson, Z. L. Nabers,	9	6	0	11	132	3 00	3 00	2 C Stewart,	Carrollton	
	Fellowship,	E. Williams,† E. Lauderdale, D. Gardner,†	1	5	0	7	64	1 50	2 50	1 R Wilkins,	Reform.	
	Hebron,	C. B. Sanders, H. Robertson, P. Wilson,	0	5	3	1	45	1 50	1 50	1 T S Thomas,	Carrollton	
	Liberty,	J. Deloach, W. S. Huckabee, J. Allen,†	0	2	0	3	38	1 50	1 50	4 C Stewart,	Carrollton	
	Oak Ridge	W. W. Nash, J. H. Lauderdale, J. Peterson,†	0	4	0	3	73	2 00	2 00	2 W W Nash,	Nashville.	
	Spring Hill,	T. Williams,† J. Harper, J. Cowley,	0	8	1	4	50	2 00	3 00	4 W Manning,	Pickens	
	So. Carolina,	H. Hill, A. P. Guion, J. L. Guion,	2	4	0	10	42	2 00	3 00	3 C Stewart,	Yorkville	
	Enon,	W. R. Stansell, S. Stone, G. Ball,	12	3	1	18	148	2 50	2 50	3 J H Taylor,	Hope.	
	Everazer,	R. Wilkins, T. S. Thomas, J. D. Kee,	0	1	0	1	41	1 10	1 00	3 R Wilkins,	Carrollton	
	Hopewell,	J. H. Ferguson, R. Davidson, S. Carver,	4	6	0	5	64	1 50	1 50	2 J H Taylor,	Bonner ¹	
	Unity,	J. H. Taylor, A. M. Hanks, J. Holder,	1	2	0	4	86	3 00	2 00	1 J H Taylor,	Olney.	
	Mr. Pleasant,	K. Strickland, W. Jones, J. Byers,	1	11	0	0	27	1 00	1 00	R Wilkins,	Reform	
Third District	Zion, Tuscaloosa	A. Pate, E. Ellege,† J. J. Daniel,†					27				R Wilkins,	
	Beulah, Pickens	M. P. Smith, A. Hardy, E. Thornton,	0	0	0	0	78	1 50	2 00	1 & 4 M P Smith,	Foster	
	Forest,	W. Conner,† E. Norsworthy, J. Davis,	0	2	2	3	21	50	1 00	4 M P Smith,	Pleas ¹	
	Buck Creek, Tus	R. Level, C. W. Neal,† B. Jennings,	3	0	0	8	64	1 00	1 00	2 M P Smith,	Foster	
	New Hope,	J. Robertson,† A. D. Sanders, J. H. Robertson,	0	0	0	9	50	1 00	3 00	4 W Hood,	Romulu	
	Grant's Creek	J. A. Hodges, E. B. Teague, J. C. Foster,	1	0	0	3	176	2 00	2 00	1 & 4 E B Teague,	Foster ¹	
			46	81	7	98	1493	38	10	45	00	